1: Holmberg--66 [5] (1941-42) 1950 Siriono
116, 765, 843

"Neither abortion nor infanticide is practiced, and miscarriages seem rarely to occur under aboriginal conditions. During my residence in Casarabe, however, where the Indians were living under rather brutal conditions of forced labor, three instances of miscarriage came to my attention. These were caused, according to my native informants, by the fact that the pregnant women were compelled to work beyond their endurance. Under aboriginal conditions, however, miscarriages are generally attributed to the breaking of food taboos, such as the eating of turtle or tortoise eggs. In the case of a miscarriage, the infant and all remains of the birth are thrown away into the bush without ceremony, but the mother and father must undergo a 3-day period of mourning, in which they are scarified on the legs and feathers are put in their hair."

1: Holmberg--87-88 (1941-42) 1950 Siriono
116, 765

"The period of mourning lasts about 3 days. On the day following the disposal of the corpse, [88] mourners are scarified (by near relatives) on the upper and lower legs with an eye tooth of a rat or squirrel, and they rub their legs and faces with uruku. On the second day, they are decorated with the feathers of the harpy eagle, the curassow, and the toucan. With this protection they may resume normal life on the third day.

Although grief-stricken parents and widows often do not eat for a day or two following the death of a beloved one, there are no food taboos that apply specifically to the period of mourning. Widows usually cry ceremonially about an hour a day for about 3 days during mourning, but apart from this they undergo no more strenuous rites than other relatives of the deceased."

1: Holmberg--88 [5] (1941-42) 1950 Siriono
116, 765, 159

"On the day after the burial of Erésa-eóko, his widow was scarified on the upper and lower legs by a cowife. Uruku was then applied to her legs and face, and she was decorated with feathers. She ate nothing for 2 days although she smoked her pipe for about an hour each morning for 3 days, after which she moved her hammock next to that of one of the wives of Erésa-eánta, her husband's parallel cousin, to whom she passed under the levirate. Other members of the funeral party were also scarified and decorated with feathers."

1: Holmberg--89 [2] (1941-42) 1950 Siriono
116, 765, 775

"The disposal of the corpse does not end contact with the dead. After the flesh has rotted, relatives of the deceased are obliged to return and bury the bones. If they are not buried, the soul of the deceased may return as an abačikwaia (evil spirit) or a kurúkwa (monster) and cause illness and death to the surviving members of the family. The skull, however, is not interred. It is either carried back to the house, where it rests in a special basket near (or under) the hammocks of the immediate relatives of the deceased, or if is abandoned at the site where the bones are buried. In every Siriono hut one finds these skulls, which have been saved as protective family heirlooms; and in wandering around the Siriono country, one not infrequently encounters old skulls that have been thrown away."

1: Holmberg--89 [3] (1941-42) 1950 Siriono
116, 751, 765, 778

"The skulls of the ancestors are preserved and carried around for a while as a protection from disease and death. They are also sometimes used in curing. No set rule determines whether a skull will be saved or thrown away. There is, however, a tendency to throw away old skulls as new deaths (and consequently new skulls) appear in the family, and there is also a proneness to save only the skulls of people greatly loved, such as young children, or of important personages in the family, such as great hunters or chiefs. Many mothers whom I knew in Tibaera were carrying around the skulls of infants who had died not long before. They all told me that they were apt to be sick if they did not follow this custom. In one family which I knew, the skull of a chief called Embutándu (Father-of-Bearded-one), had been carried around by one of his daughters for many years. Whenever any member of her family was ill, this skull was employed to effect a cure. On one occasion I walked into the house and found Nyéka, a son-in-law of the deceased Embutándu, 'sick in the chest.' He told me that he had an abačik-waia (evil spirit) in his chest which was causing him great pain. I asked him how he was going to cure his ailment. He picked up the skull of Embutándu, rubbed it across his chest for a few minutes, and then replied, 'Tomorrow, I will not be sick.' "

5: Radwan--293-294 T-3 (1928?) 1928 Siriono
116, 764, 765

After the death of a member of the group the hut is abandoned for good. The trifling belongings of the dead person stay behind in it. [294] The corpse finds its last resting place in a special grave-hut which has a conical shape. It lies on mats of palm leaves, which are spread out on a wooden frame from one half to one meter high. It is also covered with similar mats. Above this is enthroned the severed head. It stands above the neck with the face turned towards the feet. The opening of the grave-hut is carefully covered. Seemingly, after some time the skull is carried back into the abandoned dwelling-hut. There it lies on a fire-hearth. Once upper and lower jaws of the skull were tied together with a vine. Some families always take skulls with them. Probably it is a matter of being those of the relatives.